

The Holy Eucharist

The Second Sunday in Lent

February 25, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

La Pietà

Angela Kraft Cross (b. 1958)

Church Medley

Donnie McClurkin (b. 1959)

THE ENTRANCE RITE

INTROIT

A Litany

William Walton (1902–1983)

Drop, drop, slow tears,
And bathe those beauteous feet
Which brought from Heaven
The news and Prince of Peace:
Cease not, wet eyes,
His mercy to entreat;
To cry for vengeance
Sin doth never cease.
In your deep floods
Drown all my faults and fears;
Nor let His eye
See sin, but through my tears.

(Phineas Fletcher, 1582–1650)

The people stand as able at the introduction to the hymn.

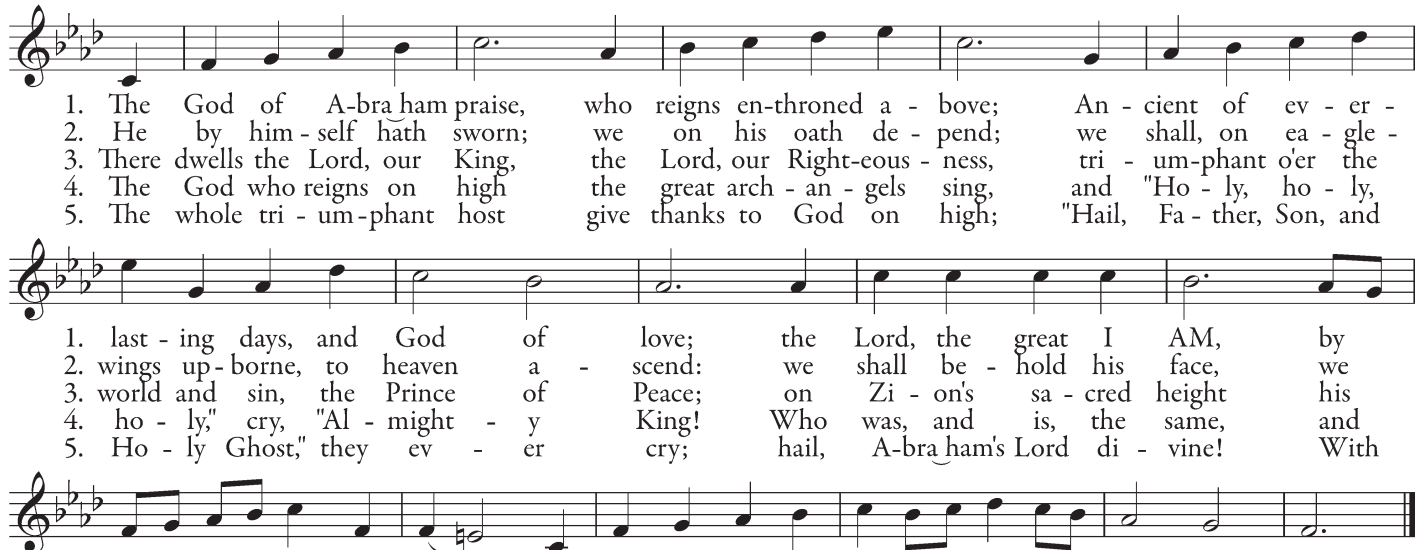
HYMN AT THE PROCESSION • 401

The God of Abraham Praise

Sung by all.

Leoni

We begin our worship as a gathered community by praising God in song.



1. The God of A-bra ham praise, who reigns en-throned a - bove; An - cient of ev - er -
 2. He by him - self hath sworn; we on his oath de - pend; we shall, on ea - gle -
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness, tri - um-phant o'er the
 4. The God who reigns on high the great arch - an - gels sing, and "Ho - ly, ho - ly,
 5. The whole tri - um-phant host give thanks to God on high; "Hail, Fa - ther, Son, and

1. last - ing days, and God of love; the Lord, the great I AM, by
 2. wings up - borne, to heaven a - scend; we shall be - hold his face, we
 3. world and sin, the Prince of Peace; on Zi - on's sa - cred height his
 4. ho - ly," cry, "Al - might - y King! Who was, and is, the same, and
 5. Ho - ly Ghost," they ev - er cry; hail, A-bra ham's Lord di - vine! With

1. earth and heaven con - fessed: we bow and bless the sa - cred Name for ev - er blest.
 2. shall his power a - dore, and sing the won-ders of his grace for ev - er - more.
 3. king - dom he main - tains, and, glo-rious with his saints in light, for ev - er reigns.
 4. ev - er - more shall be: e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 5. heaven our songs we raise; all might and ma - jes - ty are thine, and end - less praise.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

THE PENITENTIAL SENTENCES

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

The people may kneel as able or be seated.

CONFESSION OF SIN & ABSOLUTION

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers the absolution, and the people respond, Amen.

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

plainsong Mass 18

Kyrie eleison ('Lord, have mercy') is a Greek petition that has long been used in the liturgy. During Lent the Gloria in excelsis (or a song of praise) is not sung and is replaced by the Kyrie eleison or the Trisagion, an ancient hymn from the Orthodox liturgy.

The musical notation for Kyrie Eleison consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is labeled 'Choir' and 'All'. The lyrics are 'Lord, have mer - cy.' and 'Lord, have mer - cy.' The second staff is also labeled 'Choir' and 'All'. The lyrics are 'Christ, have mer - cy.' and 'Christ, have mer - cy.' The third staff is labeled 'Choir' and 'All'. The lyrics are 'Lord, have mer - cy.' and 'Lord, have mer - cy.' The notation includes various musical symbols such as notes, rests, and bar lines.

The people stand as able.

THE COLLECT FOR THE SECOND SUNDAY IN LENT

The collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.
And also with you.
Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Genesis 17:1-7, 15-16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you." God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

The Word of the Lord.
Thanks be to God.

Génesis 17:1-7, 15-16

Cuando Abram tenía noventa y nueve años, el Señor se le apareció y le dijo: «Yo soy el Dios todopoderoso; vive una vida sin tacha delante de mí, y yo haré una alianza contigo: haré que tengas muchísimos descendientes.» Entonces Abram se inclinó hasta tocar el suelo con la frente, mientras Dios seguía diciéndole: «Ésta es la alianza que hago contigo: Tú serás el padre de muchas naciones, y ya no vas a llamarte Abram. Desde ahora te llamarás Abraham, porque te voy a hacer padre de muchas naciones. Haré que tus descendientes sean muy numerosos; de ti saldrán reyes y naciones. La alianza que hago contigo, y que haré con todos tus descendientes en el futuro, es que yo seré siempre tu Dios y el Dios de ellos.» También Dios le dijo a Abraham: «Tu esposa Sarai ya no se va a llamar así. De ahora en adelante se llamará Sara. La voy a bendecir, y te daré un hijo por medio de ella. Sí, voy a bendecirla. Ella será la madre de muchas naciones, y sus descendientes serán reyes de pueblos.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: plainsong mode IV

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalms 22:22-29

Salmo 22:22-29

Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
For he does not despise nor abhor the poor
in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who
worship him.
The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live for ever!"
All the ends of the earth shall remember and turn to
the Lord,
and all the families of the nations bow before him.

¡Fieles de Señor, alábenlo!
¡Israel, adóralo asombrado!
¡Que todo el pueblo de Jacob lo glorifique!
Porque no desprecia al pobre en su aflicción
ni esconde de él su rostro,
sino que lo escucha cuando clama.
A Dios le rindo alabanza en la asamblea;
entre los fieles cumpliré mis votos.
El pobre comerá y será saciado
y quienes buscan al Señor lo alabarán:
«¡Que viva siempre Dios!».
Se volverán al Señor todos los cabos de la tierra
y toda familia ante él se inclinará.
Porque el derecho de reinar es del Señor;
él gobierna sobre las naciones.

For kingship belongs to the Lord;
he rules over the nations.
To him alone all who sleep in the earth bow down
in worship;
all who go down to the dust fall before him.
My soul shall live for him;
my descendants shall serve him;
they shall be known as the Lord's for ever.

Los que duermen en la tierra lo adoran;
los que descienden al polvo ante él se postran.
Mi alma vivirá por él;
mi posteridad lo servirá;
siempre al Señor le pertenecerán.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Romans 4:13-25

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

The Word of the Lord.
Thanks be to God.

Romanos 4:13-25

Dios prometió a Abraham y a sus descendientes que recibirían el mundo como herencia; pero esta promesa no estaba condicionada al cumplimiento de la ley, sino a la justicia que se basa en la fe. Pues si los que han de recibir la herencia son los que se basan en la ley, entonces la fe resultaría cosa inútil y la promesa de Dios perdería su valor. Porque la ley trae castigo; pero donde no hay ley, tampoco hay faltas contra la ley. Por eso, para que la promesa hecha a Abraham conservara su valor para todos sus descendientes, fue un don gratuito, basado en la fe. Es decir, la promesa no es solamente para los que se basan en la ley, sino también para todos los que se basan en la fe, como Abraham. De esa manera, él viene a ser padre de todos nosotros, como dice la Escritura: «Te he hecho padre de muchas naciones.» Éste es el Dios en quien Abraham creyó, el Dios que da vida a los muertos y crea las cosas que aún no existen. Cuando ya no había esperanza, Abraham creyó y tuvo esperanza, y así vino a ser «padre de muchas naciones», conforme a lo que Dios le había dicho: «Así será el número de tus descendientes.» La fe de Abraham no se debilitó, aunque ya tenía casi cien años de edad y se daba cuenta de que tanto él como Sara ya estaban casi muertos, y que eran demasiado viejos para tener hijos. No dudó ni desconfió de la promesa de Dios, sino que tuvo una fe más fuerte. Alabó a Dios, plenamente convencido de que Dios tiene poder para cumplir lo que promete. Por eso, Dios le tuvo esto en cuenta y lo reconoció como justo. Y esto de que Dios se lo tuvo en cuenta, no se escribió solamente de Abraham; se escribió también de nosotros. Pues Dios también nos tiene en cuenta la fe, si creemos en aquel que resucitó a Jesús, nuestro Señor, que fue entregado a la muerte por nuestros pecados y resucitado para hacernos justos.

Palabra de Dios.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

Where He Leads Me

Sung by all.

John S. Norris (1844–1907)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. I can hear my Sav - ior call - ing, I can hear my Sav - ior call - ing,
2. I'll go with him through the gar - den, I'll go with him through the gar - den,
3. I'll go with him through the judg - ment, I'll go with him through the judg - ment,
4. He will give me grace and glo - ry, he will give me grace and glo - ry,

I can hear my Sav - ior call - ing, "Take thy cross and fol - low, fol - low me."
I'll go with him through the gar - den, I'll go with him, with him all the way.
I'll go with him through the judg - ment, I'll go with him, with him all the way.
he will give me grace and glo - ry, and go with me, with me all the way.

Where he leads me I will fol - low, where he leads me I will fol - low,

where he leads me I will fol - low, I'll go with him, with him all the way.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Mark 8:31-38

Marcos 8:31-38

The Holy Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Christ.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Jesús comenzó a enseñarles que el Hijo del hombre tendría que sufrir mucho, y que sería rechazado por los ancianos, por los jefes de los sacerdotes y por los maestros de la ley. Les dijo que lo iban a matar, pero que resucitaría a los tres días. Esto se lo advirtió claramente. Entonces Pedro lo llevó aparte y comenzó a reprenderlo. Pero Jesús se volvió, miró a los discípulos y reprendió a Pedro, diciéndole: «¡Apártate de mí, Satanás! Tú no ves las cosas como las ve Dios, sino como las ven los hombres.» Luego Jesús llamó a sus discípulos y a la gente, y dijo: «Si alguno quiere ser discípulo mío, olvídese de sí mismo, cargue con su cruz y sígame. Porque el que quiera salvar su vida, la perderá; pero el que pierda la vida por causa mía y por aceptar el evangelio, la salvará. ¿De qué le sirve al hombre ganar el mundo entero, si pierde la vida? O también, ¿cuánto podrá pagar el hombre por su vida? Pues si alguno se avergüenza de mí y de mi mensaje delante de esta gente infiel y pecadora, también el Hijo del hombre se avergonzará de él cuando venga con la gloria de su Padre y con los santos ángeles.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Leonard L. Hamlin, Sr.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

The presider prays the concluding collect, and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Eonia

Sung by the choir.

John Tavener (1944–2013)

Sung in Greek, Church Slavonic, and English.

Whether it's dusk
or dawn's first light
the jasmin stays
always white.

Whether it's dusk
or dawn's first light
the jasmin stays
always white.

He asked for bread and we gave him a stone...
Do whatsoever he bids you.

Lord, have mercy.

Remember me, the thief exclaimed...
The house where I was born...
This night in Paradise.

(Mother Thekla, 1918–2011; after Giorgos Seferis, 1900–1971, and the Gospels)

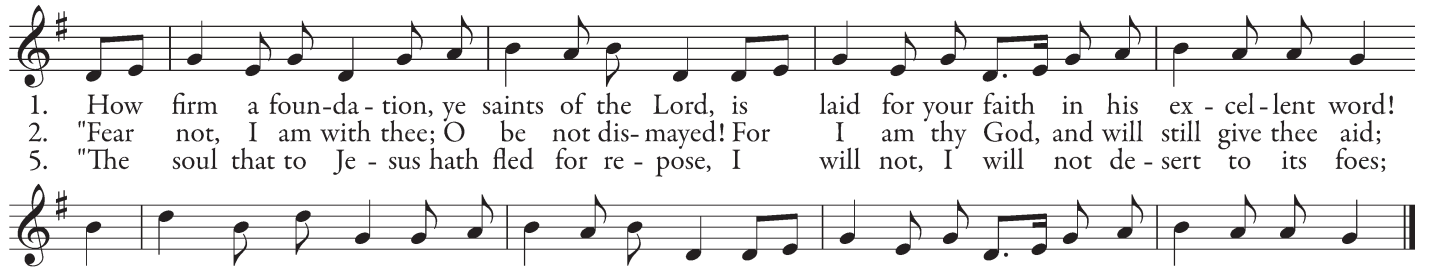
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 637 (STANZAS 1, 2, 5)

How Firm a Foundation

Sung by all.

Lyons



1. How firm a foun-da-tion, ye saints of the Lord, is laid for your faith in his ex-cel-lent word!
 2. "Fear not, I am with thee; O be not dis-mayed! For I am thy God, and will still give thee aid;
 5. "The soul that to Je-sus hath fled for re-pose, I will not, I will not de-sert to its foes;

What more can he say than to you he hath said, to you that for ref-uge to Je-sus have fled?
 I'll strength-en thee, help thee, and cause thee to stand, up-held by my right eous, om-ni-po-tent hand.
 that soul, though all hell shall en-deav-or to shake, I'll nev-er, no, nev-er, no, nev-er for-sake."

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

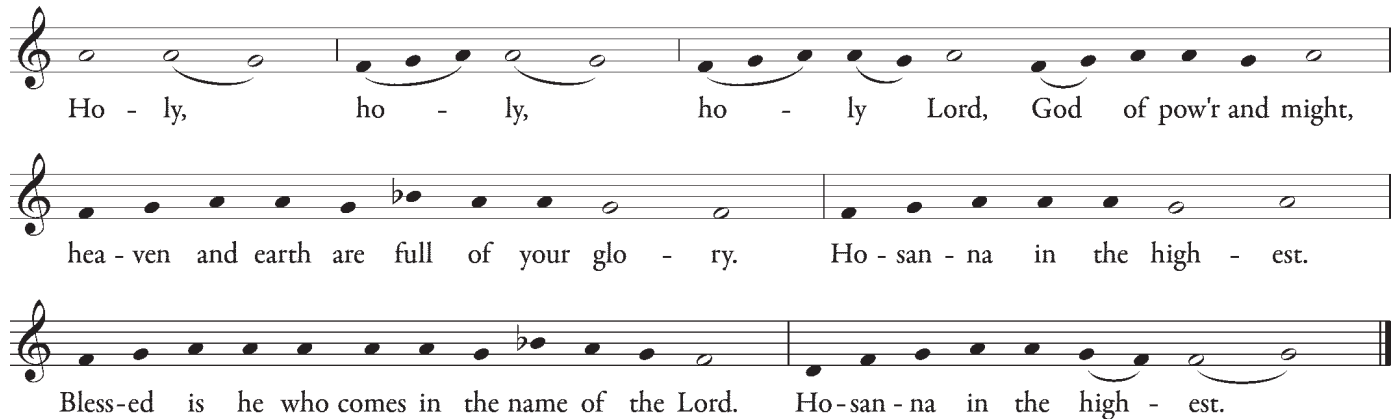
It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

My Faith Looks up to Thee

Sung by the ensemble.

Lowell Mason (1792–1872)

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine.
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire.
As Thou hast died for me,
Oh, may my love to Thee,
Pure, warm, and changeless be,
A living fire.

My faith looks up to thee,
Thou Lamb of Calvary.
I'm yours Lord.
I'm yours Lord.

I'm yours, I'm yours,
I'm yours, I'm yours.
Oh, let me from this day,
Be wholly Thine.

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE SOLEMN PRAYER OVER THE PEOPLE

During the season of Lent, in place of a final blessing, the presider offers a Prayer over the People.

Let us bow before the Lord.

The people may kneel or bow as able.

The presider prays over the people, and the people respond, Amen.

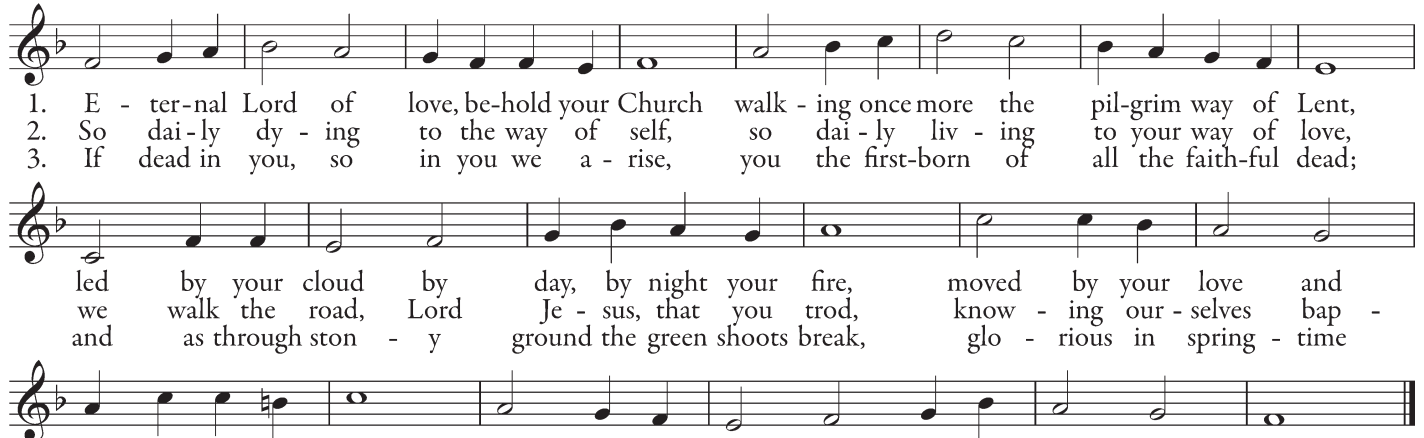
The people stand as able.

HYMN AT THE CLOSING • 149

Eternal Lord of Love, Behold Your Church

Sung by all.

Old 124th



1. E - ter-nal Lord of love, be-hold your Church walk - ing once more the pil-grim way of Lent,
2. So dai - ly dy - ing to the way of self, so dai - ly liv - ing to your way of love,
3. If dead in you, so in you we a - rise, you the first-born of all the faith-ful dead;

led by your cloud by day, by night your fire, moved by your love and
we walk the road, Lord Je - sus, that you trod, know - ing our - selves bap -
and as through ston - y ground the green shoots break, glo - rious in spring - time

toward your pres-ence bent: far off yet here— the goal of all de - sire.
tized in - to your death: so we are dead and live with you in God.
dress of leaf and flower, so in the Fa - ther's glo - ry shall we wake.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Litanies

Jehan Alain (1911–1940)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

ORGAN RENOVATION PROJECT

From January through March, the Cathedral will be under active construction as part of the Organ Renovation Project. The High Altar, Great Choir, and St. John's Chapel will be closed and inaccessible due to scaffolding installed during this period. The Cathedral remains open for Sunday Eucharist, weekday services, and programming throughout the project. Please check www.cathedral.org for the most up-to-date information about service and program locations. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Dr. Martha Watson; Musicians: The Girls Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough. In accordance with the Cathedral practice of bare altars during the Lenten season, all flower endowments during Lent will be named and honored in the Easter service leaflet.

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All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.
By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

LENT, HOLY WEEK, & EASTER 2024

For a full listing of special services and events:
cathedral.org/easter

EASTER FLOWERS

Gifts for Easter flowers may be made online at:
cathedral.org/support/memorial-honor-gifts

To be included in the Easter service leaflets, eligible gifts must be received by March 8.

